

Farmers and Farming.

Why do not farmers receive as much honor and respect from the world as those that follow other vocations in life? Is it the fault of the farmer, or is it due to custom or habit that they do not receive the honor that we consider belongs to them as well as to professional men? But why is not farming a profession? Why is not a good practical farmer considered as wise and great as those who choose other stages in life? It takes as much deep thought and study to be a successful farmer as it does to make success in anything. Any one can be a preacher by study, but not a successful preacher. Anyone can be a lawyer, but not a successful lawyer. Just so with farming; we can farm and carry on a farm, but without deep, earnest thought and careful calculation it would be a failure. To make it profitable and pleasant we must take interest in our work; it must be our principal business.

Is there not much that is ennobling in a farmer's life, as he ploughs his field, sows his grain, gathers his harvest, works and toils on through heat of Summer, the sweat of honest labor rolling from his brow, his face and hands tanned and browned by the heat of the Summer's scorching sun? Yet as he beholds his broad acres of waving grain, his fields of rustling corn, has he not much to make his life the most ennobling?

We may say that upon his labor, both mental and physical, the world depends. What the farm produces sustains the lives of all; it is consumed by the population. As we are all required to eat and drink to sustain life we want the best the farm produces; we all prefer the rich, golden butter made from the cream of the Jersey, Ayrshire or Guernsey cow to that made of grease scarcely fit for anything but soap, and then we would much rather have flour from the pure wheat than the stuff that is now sometimes sold for flour. Yes, the farmer feeds all, and as all this depends on the farmer, should not he receive the honor—his occupation be equal to any profession?

There are those who cannot see beauty in farming; they cannot see beauty in anything but money; of that they get all they can and keep all they get, starve themselves for

There are those who pretend to be farmers who do not half tend to their business; their fences are down or nearly covered with weeds and briars, crops not harvested in the right time, stock suffering for the want of nourishment, and land not properly taken care of; but this need not disgrace the name of farming. All occupations or professions that are honorable should have great respect; the blacksmith as well as the preacher, the mechanic as well as the lecturer; all honest laborers should have an equal share of respect; it is not a disgrace to labor, but consider it a blessing that we have the health and strength to perform our share of mental and physical duty. "In the sweat of thy face shalt thou eat bread till thou return unto the ground."

Farming is not always going to be looked upon with contempt. As the world grows wiser farming will receive much more honor than it does at the present time. It does not require as much book learning perhaps as some professions, but by his own wit and wisdom he tills the soil and reaps the benefit.

The Grange is a grand and noble Order, a band of brotherhood, a society with high and elevated principles. It is doing good and having great success all over the land. If the Grange lives up to its principles and teachings it will not be long before the dark clouds will break and scatter, the glorious sun shine in all its brightness and the wings of prosperity spread over our farmers. If all the farmers would take hold and try and sustain the Grange, the band that holds the farmer so close under the control of others would soon be broken. But they have got it into their heads that it is a sort of grab-bag institution that none but the leading members or those that have the most wealth get any benefit, that others are brought into the Grange to be cheated out of what little they have, but it is not so. All members of the Grange, if they take hold and lift, share the same success. Some join the Grange with the idea that it is some great money making institution, and when they find that it is not, but something the members consider far more beneficial, they drop from the Grange, report it a humbug, etc., and so hurt the Grange. But we do not care to have such in the Order. They are only chaff; those

What Influences are We, as Patrons, taking from the Grange into our homes and Society?

"Influence is a controlling power quietly exerted, as bringing about an effect by a gradual and unobserved process."

So that this power of good or evil that we carry with us from our Granges to our homes and society depends upon the impressions that are made upon the minds of Patrons whilst assembled in the capacity of a Grange. Hence the great necessity for sincerity in our work, a more guarded care in living up to truth, as sincerity is the fundamental law of growth or of high achievement in every province of human life; and yet how hard it is to free ourselves from unconscious self-deceptions. A wise man once said, "That a mind without bias or prejudice was one of the rarest of human attainments."

Let us be sincere with ourselves, so that good influences and clear inspirations may come to us to enable us to carry on this great and good work that we have engaged in. If we are but sincere and truthful in our thoughts, our speech and our actions, we may then attract others to us and gain the respect and good will of all around us.

This living up to truth is one of the great requirements of this organization; the foundation of all that is grand and beautiful in life; the beacon light that guides our wayward footsteps onward in the path of safety, and as we continue to walk in this straight path our influence will be felt by all society that comes in contact with us. We cannot be too guarded in our actions towards society and each other. Sincere respect for our organization, good will and brotherly love one toward another, must and will bring the respect of society for us as Patrons. Let us then, by our very best actions, endeavor to shed abroad such an influence that will redound to our credit and bring home to us the respect that we are justly entitled to, just as we by our own actions show to the world at large that it owes us such.

We should waste no time in idle regrets. The gates of the past are closed. Whatever our errors have

ance, an hour will always be given us to do our work in.

The influence that has gone out into homes and society since the advent of the Grange has made better men and women, happier homes, kinder neighbors, better farms, more refinement, better education, in fact the whole community all over the broad land, wherever a true Grange exists, has been materially benefitted by its refining influences. We all know, everyone of us, what great good the Grange has done for us, morally, socially and intellectually, when we have allowed ourselves to come under the influence of its workings, and given our support, though it be but a drop in the bucket, to the maintenance of the Grange cause. Every spare minute given to this work will return principal and interest.

We must not selfishly think only of ourselves, for it is a well known fact that the inventor does not reap all the benefits of his invention. We want to leave this great organization as a legacy to our children; we want that it shall be handed down generation after generation; that it shall be to the tillers of the soil a living monument as the Knights Templars has been to them. To accomplish this we must realize the great importance of living up strictly to the obligation that each one of us has of our own free will taken upon us, and every one of us is answerable for the strict performance of the same.

The building of this great temple, that we mean to leave as a legacy, is no child's play, though we ought to have plenty of recess while it is going up to keep our hearts light and balance our brains. But the intervals mean work, and everyone who desires that this building shall be completed in a lasting manner (to use a homely phrase) must help handle the brick and mortar. These builders are what we want in every Grange; we need more workers that are willing to help rear this great structure, to counteract the influence of those that are too ready to pull down. So put your heads and hearts together, the present is the accepted time; devise plans by which the work will go forward as each hour of the future opens its gates to receive us, so that we may be enabled to say that we are carrying the very best of influence it is in the power of the

But if it is a benefit to purchase in this way, why not adopt it in all your transactions? When you want a horse suitable for farm service why not just call upon some agent and let him procure one for you and pay extra for his services? You will not do anything so bad as that, but in such case prefer dealing direct with the owner of the animal. Then why not act direct with the owner of the machinery you want and dispense with the useless services of this agent whom you must pay for doing what you could have done full as well yourself? We want to put this matter in its true light, so that our farmers will see how heavily they are burdened and how badly they are victimized, and all because they will not take proper steps to put an end to this imposition.

The next question that presents itself for consideration in this connection is, are middlemen a necessity, and if not, how are we to get rid of them? To the first part of the proposition we return an unequivocal negative, because that which contributes nothing to the general prosperity of a community but draws its support directly from the labor of others, is an incubus on its growth that should be got rid of as speedily as possible. The services of this class are not demanded by the wants of society.

They really produce nothing and can only be regarded as consumers, they perform no duty that could not be economically performed without their assistance. These middlemen or go-betweeners profit by the non-organization of industry and levy toll right and left, determining in most cases the price the purchaser must pay. To illustrate more plainly what we mean, we cite the following incident narrated by a gentleman uninterested in business pursuits but simply abroad for pleasure. Entering the business place of a manufacturer of shovels he asked the price of an article near by. "Well!" was the reply, "we sell them to the middlemen for eight pence and they retail them to their customers at one shilling and eight pence. If those who need them would come direct to us they could save the shilling they pay the go-between for his services."

This is a concise statement of actual facts and shows the system